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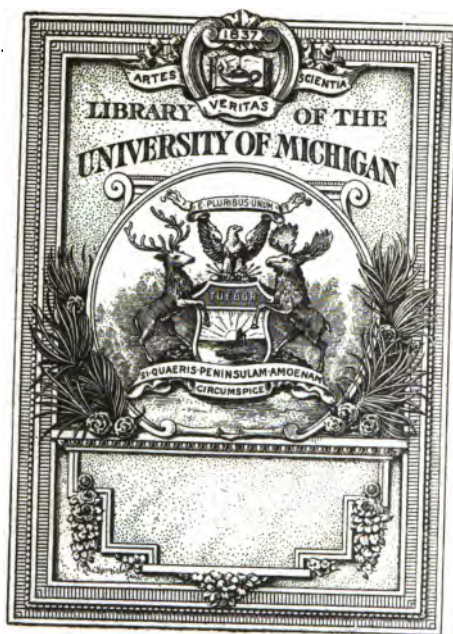
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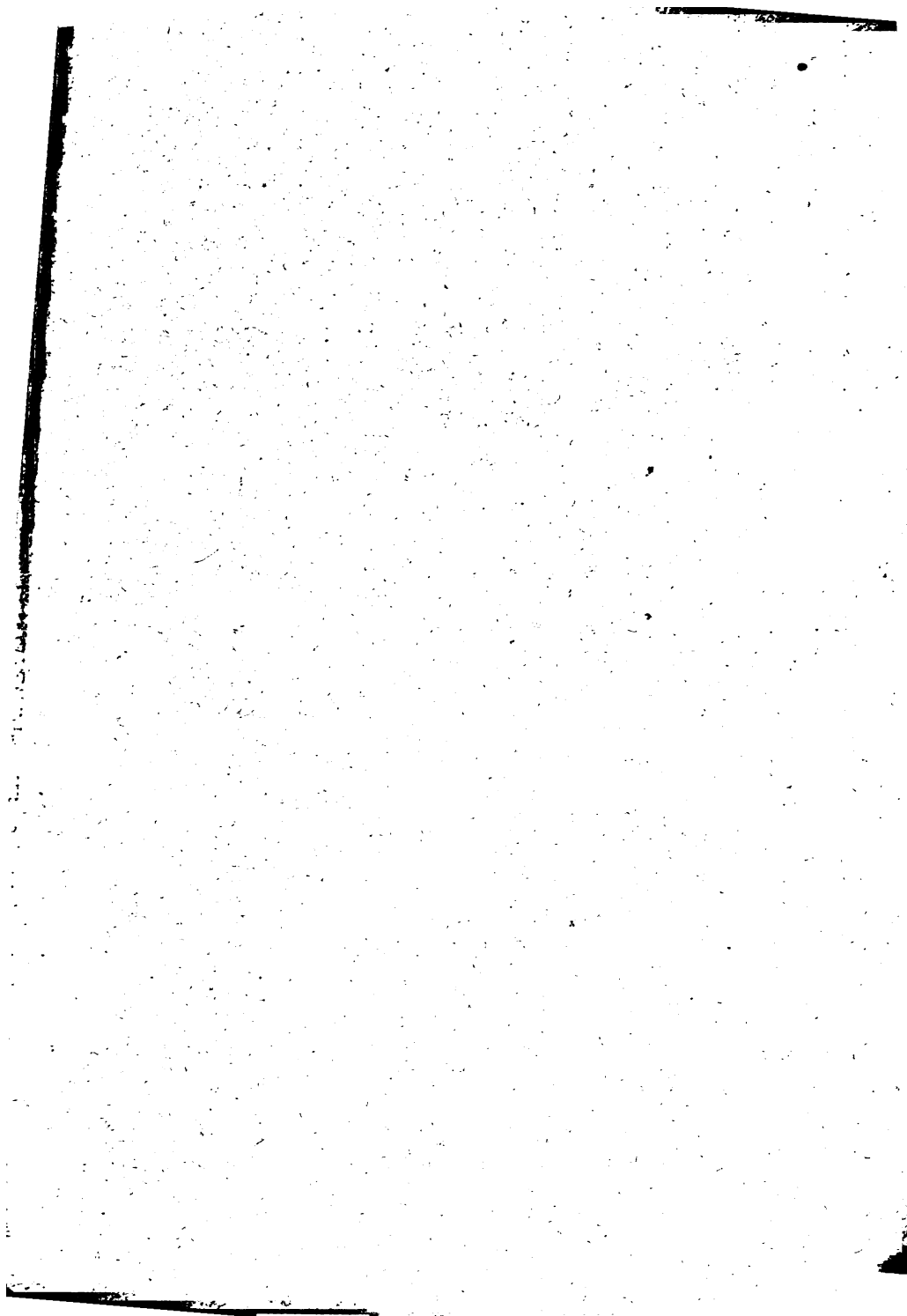
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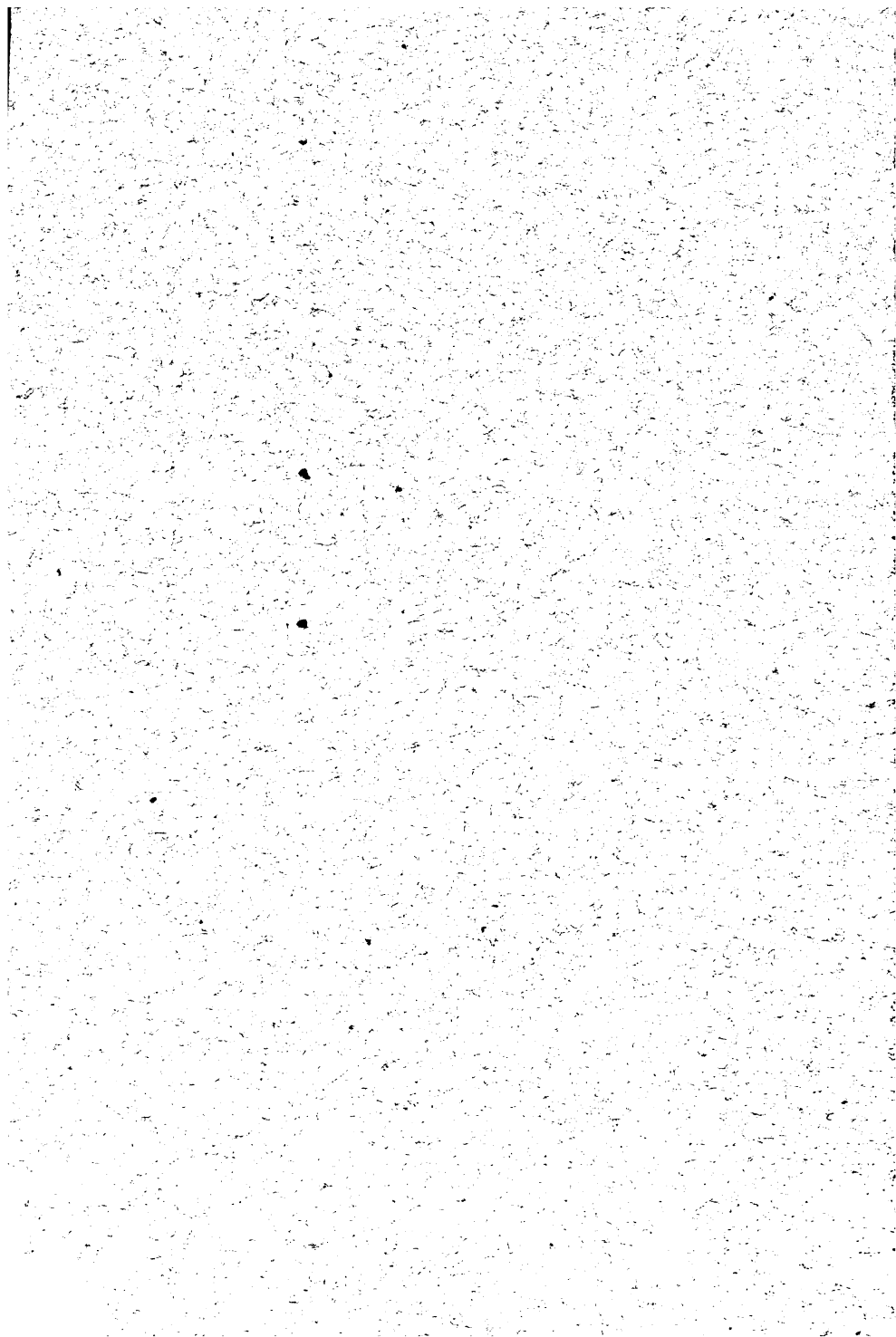
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The Gospel in France

ITS

AGENTS AND ADVERSARIES

CONFLICTS AND VICTORIES

BY

REV. E. W. HITCHCOCK, D.D.

Pastor of the American Chapel in Paris

PARIS

PRINTED BY T. SYMONDS, 90, RUE ROCHECHOUART

1881

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1927

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PREFACE

The following ADDRESS was given in the American Chapel, Paris, October 30, 1881.

The numerous requests for its publication are complied with, in the hope that the facts it contains, which have been collected with care, may be of help to those already enlisted in the work of Evangelization in France.

It is also hoped that these facts, and the arguments and appeals they embody, may do something to awaken and extend and instruct and intensify interest in this work, enlist personal cooperation and stimulate prayer in its behalf.

Surely those in sympathy with the cause of truth, of Christian morality and good government, should long for and labor for the triumph of the Gospel in the land of Calvin and the Huguenot martyrs, of Voltaire and the Revolution, of Blanqui, Louise Michel and the Commune.

E. W. HITCHCOCK.

Paris, Nov. 2, 1881.

The Gospel in France

ITS

AGENTS AND ADVERSARIES

CONFLICTS AND VICTORIES

Each year of the nine that I have been your pastor, sometime during the Autumn months, we have had the privilege of welcoming to this pulpit one of the most widely-known and honored of the French Protestant pastors—Dr. George Fisch. He has come to us as the representative of the *Société Évangélique de France*, of which he was the Secretary-Director, to tell us of the progress and promise and needs of Evangelical Protestantism in his country, and to solicit in its behalf our sympathy and cooperation. In Midsummer, this eminent, honored, devout, beloved, overworked and wearied pastor entered into rest. We shall welcome him here no more. The post of duty and of usefulness he occupied so long and so well is vacant. It may not soon be filled. But the cause he loved survives its advocate; and the unfinished work he laid down must be taken up and carried forward by others. It will go on, because it is God's work.

When efficient workmen fall, responsibilities multiply upon those who remain. This is the great thought

that should command your attention and mine to-day. It has in it an appeal, a summons ; and it is in response to this summons that I shall speak to you this morning of

“ THE GOSPEL IN FRANCE ”

I shall not deal largely with details of Evangelistic work ; they would occupy too much time. Besides, many of them have been brought to our notice at our Monthly Missionary Meetings ; and we have become more or less familiar with the more striking and significant, through various Reports that have fallen into our hands. I would rather help you to a broader view, a more general understanding of the new Protestant movement in this country—a movement about which much has been said, and written, and hoped, and prophesied of late, and which has awakened profound interest throughout the Christian world.

I do not claim that I have myself reached, or am prepared to express, a final judgment upon many questions involved in this movement.

It is easy to lay down certain great, general principles, and argue from them to general conclusions. It is easy, for example, to say that the establishment of Christ's kingdom is the object of all turnings and overturnings, and therefore, in France also, the victory and the glory shall eventually be Christ's. And it is comparatively easy to collect a group of facts from Reports and Reviews and Journals, and individual experiences, and fly away on their wings to a like general conclusion. But in attempting, of late, to form a judgment concerning religious matters in France, unfortunately for the ease and simplicity of the task, I have found

that, as one of the results of a prolonged residence in the country, I have to do with a larger experience and a wider induction of facts.

Associated as I have been, more or less intimately, with the French brethren, through successive years, admitted into their confidence, serving on many of their Committees, forecasting possibilities, planning enterprises, measuring resources, organizing and commissioning agencies, cooperating in work ; reviewing, finally, the results of undertakings, I have come, in a measure, to share in their solicitude, to bend under their burdens, and understand better what is implied in those four words : "*the Evangelization of France*"—the obstacles to be surmounted, the lethargy to be overcome, the hostility to be subdued, the ignorance to be enlightened, the errors to be eradicated, the superstition to be dispelled, the foundations to be laid and the superstructure to be built thereon, before France shall be won to the Gospel and to Christ.

It results, from all, that I cannot speak as confidently of the *speedy* triumph of the truth in France as I could wish, or as some of you may expect.

And yet I would not, by anything I might say or leave unsaid, dampen enthusiasm or discourage effort. I would not turn back a single helper whose heart leads him to go forth to fight the battles of the Lord in the land of the Huguenots. I would not divert a rill of holy influence, one drop of refreshing dew, which might quicken into life the dormant seeds of Gospel truth—seeds planted centuries ago in tears and blood. The holy cause forbids it. Our brethren in France, the laborers now in the field, and who are giving heart, and soul, and mind, and strength, and time, and for-

tune, and life to the work of Evangelization, claim from their fellow-Christians, the world over, sympathy and support, prayer and reinforcements. At the same time, while they thus ask for help, and need it, and must have it if the cause for which they strive prevails, it grieves them to have their

ACHIEVEMENTS EXAGGERATED OR CARICATURED

It embarrasses them to have the difficulties they must meet, and the foes they must fight, minified and underrated, or expectations concerning future success raised too high, for disappointment inevitable, and the reaction and depression consequent, are invoked thereby.

The men whom God is honoring most in advancing His work in France to-day are modest men. They put forth no claim to divination or miracle-working power. Dear Brother McAll, for example, is the last person in the world to claim, as has been claimed for him, that he holds down the Communists of Paris with his magic wand, and that all Belleville, to a man (there are 200,000 of them) would rush to his rescue if attacked. Nor is it wise to publish to the world, as has been dogmatically done, that within 25 or 30 years, France will be essentially Protestant. We must be careful about the crude things and extravagant things. Magnifying glasses and long-range telescopes need skill and judgment in the using. Devout desire may generate conviction, and eager expectation give bias to reasoning. In our calculations concerning the future of Protestantism in France, the forces of ignorance and indifference and irreligion must not be ignored. The superstition and bigotry and fanaticism of Romanism must not be underrated. The numbers, the faith, the zeal,

the liberality, the devotion, the moral force of Protestantism must not be overestimated. Pentecost, with its miracles, might effect the change, but worldliness, lukewarmness and a dead faith are not equal to the mighty work. Profound conviction, unselfish devotion, unreserved consecration—consecration of money, time, talent, personal influence,—with God and Truth for Ally and Agent, and the Holy Spirit to convince incredulous minds, subdue stubborn wills, break hard hearts, and sanctify all—let these enter the field, and the victory would soon be Christ's.

But will they enter the field? Are the agencies that man can command enlisted and equipped and commissioned, and at work?

In answering these questions, I must personate the judge and not the advocate; or, if the advocate, I must state, with equal fairness, both sides of the question and allow facts to determine the judgment and carry the decision.

This then, as I understand it, is a fair statement of the facts—a calm view of the condition and progress and promise of this

NEW PROTESTANT MOVEMENT IN FRANCE.

First. *There is such a movement.* It is wide-spread. It declares itself in many ways. It is a complex movement with many factors. They are not all Christian. They are not all religious even. Prejudice and passion, politics and patriotism, as well as honest and intelligent conviction, furnish motives and impelling forces. In their entirety, I believe them to be a motor in the hands of God, by which he shall build up and establish upon earth the spiritual kingdom of His Son.



To this general statement it must be added that *there is, as yet, no great reform movement within the Protestant Church*. The hearts of *individuals* have been touched with the sacred fire. There are lamentations over the desolations of Zion. There are yearnings for better things. There are the kindlings of expectation that the future has them in store. *But as yet there is no general revival of spiritual religion*, with its strengthening of faith, quickening of zeal and renewal of consecration.

And without the Church there is no great awakening. The multitudes are not inquiring : "Men and brethren what shall we do to be saved ?" Would to God they were ! Would to God they even felt their need of a Saviour ! But we must state things as they are. Very few are looking Zionward, with desire to enter within her gates. Still fewer, new-born into the kingdom, are rejoicing in the hope of the Gospel. But there is

A GREAT INCREASE OF RELIGIOUS LIBERTY.

France to-day is open to the preaching of the Gospel. Only a few years ago we were obliged to make this confession : "In France there is no such thing as religious liberty. The Missions of Protestants are subject to *espionnage*. Special invitations must be issued for a meeting for prayer in a private house. For a public religious service the permission of the *préfet* must be obtained a week in advance, and he has the power of withholding his consent and preventing meetings altogether. The police are ordered to attend the meetings when held and report thereon." This indeed was the legal status only a few months ago. It is different now. Under the new laws regulating public meetings, enacted by the late Parliament, you can hold religious meetings

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—public and private, anywhere—without issuing your special invitations, without previous consent of the *préfet*. A simple declaration, at the proper Bureau, signed by one or more persons belonging to the locality, to the effect that a public meeting is to be held at a certain time and place, and will be presided over by responsible citizens in the full enjoyment of their civil rights, is sufficient.\* And you can distribute in the streets and public places Bibles and Testaments, and Christian literature, as was not legally allowed before. Even the law on colportage has been revised, so that foreigners can engage, without fear or restraint, in this branch of Evangelistic work. It is an immense stride in the right direction, and must turn out for the furtherance of the Gospel. And yet there is

ANOTHER SIDE TO THIS BRIGHT PICTURE.

The liberty of the press, the liberty of colportage, the right of public and private meetings, pertain not exclusively, or distinctively, to Protestants. The laws that grant and guarantee them were not specially inaugurated in their interests. The progressive Republicans, for political reasons, and in the carrying out of a governmental programme took the initiative, and the Socialists and Communists, the free-thinkers and Atheists share equally in the results. They are rejoicing to-day in the opportunity of holding their meetings and declaring and propagating their revolutionary and profane dogmas. And the Catholic party—the Ultramontanes and the Gallicans—the monarchists, the

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\* This new law, however, has not changed the old law regulating *stated religious worship*. France is still under the *régime* of the “*autorisation*.” The State still dominates and controls the Church.

reactionists, the propagandists of every type, all claim equal right, under the liberal laws, to maintain *their* position, defend their views, and propagate their creed.

Falling into the line of this free discussion, the Protestants may now openly avow their principles and fearlessly defend their cause. But they have not, and will not have, the whole field to themselves. And only as they prove themselves the stronger in argument and the more tenacious in purpose, evince the more faith, more zeal, more devotion, more practical wisdom, can they hope for the greater advantage or reap the richer and riper fruit.

Comparing their present with the past the Protestants of France have

#### GAINED GREATLY IN RELATIVE POSITION

before the people ; and this gain, in itself, is an inspiration and a presage.

The domination, the overwhelming supremacy of the Church of Rome is being broken.

The world has been advertised of this and rightly. The Church herself sees it, confesses it.

And the causes are not for to seek. The world is wiser than it was, and the world loves liberty. But Catholicism, Ultramontane-Catholicism, which for the last thirty years has dominated the Romish Church in France, is hierarchal, anti-republican, despotic, and so far repulsive to independent souls. It opposes itself to freedom of conscience, to independent investigation, to the circulation of the Scriptures and their prayerful, thoughtful study.

With sublime arrogance it claims authority supreme over civil society and its individual members. Even

the souls of the dead are pensioners upon its mercy. Human law is vassal to the Theocratic power. Sovereignty is neither in the people nor in princes ; it belongs to earth-born and man-chosen spiritual potentates, self-styled " vicegerents of God." The supreme Constitution for mankind is the Syllabus. The supreme master of the earth is the pope.

That such arrogant claims should be set up by one man or set of men, is, in itself, a marvel, only paralleled by the readiness of any to surrender to them.

But reason, and conscience, and common-sense, will not consent to be trampled upon for ever without protest and without revolt. The manly soul will assert its freedom and its rights.

And *this* is the meaning and the interpretation of the religious—the politico-religious—movement in France to-day. It is a revolt against Romish tyranny, intellectual, political, spiritual.

And yet, in accepting these facts, let us not deceive ourselves or suffer ourselves to be deceived. Though the overwhelming supremacy of the Church of Rome in France is broken, her power is by no means gone.

She cannot, she attempts not, by fagot or dungeon, to force men to confess her faith. She assumes not to dictate to President or Assembly. The acceptance of her creed is no longer the condition of citizenship. Nevertheless the Hierarchy lives. The churches, many of them, are thronged with worshippers; and there is *more* than the *semblance* of devotion. You see the black-robed priests promenading in groups the streets of Paris ; and they have access to the great majority of homes, especially those of rank and wealth. The boys, from these homes, are largely under the in-

struction of the *Frères*, while the *Sœurs* mystify the minds and mould the characters of the girls in convents and parish schools.

The Romanists still outnumber the Protestants as 36 to 1. To be sure many of their members are only such in name. They neither go to the church nor to the confessional; and they despise, in their heart, the pretensions of the church in which they were born and baptized. Especially is this true of the men. But few of *them* would refuse to have their marriage blessed by the priest if the bride desired it, or their children baptized in the church if the mother demanded it; nor would they refuse to receive the priest should he approach their death-bed with the anointing oil, or forbid that their burial should be after the rites of the Romish church, or their souls prayed out of purgatory by surviving friends.

Childhood's impressions are wonderfully tenacious!

But the world moves, and with it the men and women upon it.

Less than formerly do ignorant Romanists look upon Protestants as monsters in human form, and cross themselves, in holy horror, if the shadow of one falls upon their pathway. Less openly and violently do the priests attack Protestantism from the pulpit and in the press. And when they do venture to misrepresent, caricature and calumniate, they find greater difficulty in persuading their hearers and readers to accept their defamations.

The people begin to distinguish between things that differ. And when the priest tells them that Protestantism is responsible for all the evils in the universe, that all the excesses of infidelity and atheism, and all

the horrors of Nihilism and the Commune are its fruits—they ask, the people ask, whence, then, these orderly meetings in Protestant Temples and Mission Halls? Whence these self-denying labors of pastors and Evangelists? Whence the pure morality and the heavenly doctrine they teach? Whence the devout aspirations and the ennobling sentiments that leap from heart and lip? Whence, in a word, the beautiful character and unselfish life—the lofty principles, unflinching faith and triumphant hope of those who hold and teach, who possess and live the doctrines of the reformers? There is something in this Protestantism we have not yet fathomed. We will see what it is. We will know of this doctrine, whether it be of God. And this, my friends, is the meaning and the interpretation of the thoughtful attention which multitudes throughout France, in the provinces as well as in the towns, are to-day giving to the proclamation of the Gospel, which for the first time in their life they are privileged to hear. They have asked, are now asking: “What has Protestantism to offer in place of the reigning superstitions and unbeliefs?” And they await an answer. It makes it a solemn, critical moment for France, and for Europe and the world, whose religious future is pivoted upon this issue more than any of us have yet dreamed.

#### THE MAGNITUDE AND SOLEMNITY OF THIS CRISIS

are augmented and intensified by the fact that *not only Roman Catholicism*, with its consummate organization, the growth of the centuries, the master-piece of human invention and constructive genius, with its myriad influences, secret, subtle, concentric, with rami-

fications everywhere—head and brains at Rome, feet and arms, and hands with an iron grip upon the conscience and the purse, in every land under the sun—but *also all the forces of ignorance and indifference and infidelity*; from stolid unconcern, too stupid to think and too lazy to stir, to the most virulent atheism, mad with hate of everything which the church of the living God deems sacred—are leagued against the progress and the triumphs of spiritual religion and Gospel truth.

As between these two forces, Ultramontanism and Atheism, hostile alike to Bible Christianity, there is no confessed sympathy, no formal alliance; and yet ignorance lends her aid to superstition, which in turn becomes the mother of blind devotion, the nurse of bigotry, the fuel of fanaticism, and all together the tools of designing priestcraft. Then there is the recognized tendency to swing suddenly from one extreme to another, from mental independance to spiritual slavery, from the wearisomeness and unrest of free-thought to unquestioning acquiescence in dogmatic authority, from the arid sands of negation to the luxuriant jungles of superstition, from the ice-summits of atheism to the fostering bosom of the "Holy Mother Church"; and the reverse all along the line. If compelled to choose between the two, we might conclude, as the Protestant Guizot did, that it were better for France to remain Roman Catholic than to become infidel and atheistic.

How far gone France is, in this latter direction, it is difficult to say. I should be almost afraid to know the real truth. Startling intimations come, and from high sources. There is no question but that the

#### POSITIVE PHILOSOPHY

has taken captive many cultivated minds. The man of will and brains who rules France to-day from the President's chair in the Chamber of Deputies, is a confessed Positivist. He denies the supernatural, the immortality of the soul, the existence of a personal God—at least the Christian's God. I trust it is not true, as I have heard it affirmed, that, next to personal ambition and the glory of France, his ruling passion is hatred of all supernatural religion. But that such a passion does rule the heart of tens of thousands in France there can be no question.

#### THE GROSSEST MATERIALISM

has its disciples and advocates. Multitudes who have abandoned the Church of Rome have thrown off all religious restraint. There is even an anti-religious Propaganda. They have their organizations, their officers, their agents, their journals, their orators, their private and public conferences. One of the latter has just been concluded in this city, at which it was expressly taught that "belief in a future life and responsibility to a higher Power is an idle and ridiculous superstition, from which men's minds should be emancipated;" and in marvelous contempt of their own vaunted free-thinking principles and right of private judgment, a resolution was passed, to the effect, "that it would be desirable for parents to be prohibited, by law, from speaking of religion to their children, even at home." The walls of Paris are often placarded with calls to these anti-religious and atheistic *réunions*. Within the year, they have been disgraced with the advertisements of a paper, founded and edited, so long

as God suffered him to live, by the arch-traitor and arch-heretic *Blanqui*, entitled : "No God no Master." The Revolution of 1789 has been canonized, and its heresies made the creed of the new "*No religion*."

Louise Michel, once a Roman Catholic school mistress, then an atheist, then the impersonation of the wild theories and destructive measures of the Commune, then an expatriated prisoner at New Caledonia, then pardoned, restored and reinvested with civil rights, but still an atheist and Communarde, is the *Paris heroine* of a party who would see the religious sentiment uprooted from the human soul, and socialistic theories, such as the Nihilists and Communists teach, prevail throughout France and the world.

"Paris," says the Rev. Wm. Gibson, the Director of the Wesleyan Missions in France, "Paris is the most civilized but the most godless city in the world. It is *given up* to worldliness and forgetfulness of God. There are probably more atheists gathered together here than were ever congregated in any city of ancient or modern times."

Says Rev. Mr. McAll, the Director of the well-known "Mission to the Working People of Paris and France": "The votaries of atheism have found, in the bitter hatred enkindled against ecclesiastical tyranny, the weapons for an unsparring attack upon every feature of religious belief. They vow to exterminate the idea of a future life, and to blot out the very name of Deity. Scarcely could the deadly force of this assault be appreciated save by those residing on the spot. Its impious daring alike on the platform and from the press we believe to be literally unparalleled. All the arts of sophism and rhetoric are used to make

it appear that the only escape from Jesuitism and priestly imposture is to be found in gross materialism."

But, notwithstanding this dark picture, our friend tells us that large numbers of the people with whom he comes in contact in his Mission work, are far from being prepared to endorse the phrensiad boasts of their would-be atheistic leaders. The sense of an inner need, which materialism cannot meet, and which requires only to be deepened by the Divine Spirit's teachings to bring men to Christ, is wide-spread. Hence it is that in Paris, and all over France, so many, especially of the working classes, are ready and eager to listen to the faithful preaching of the Gospel. The same testimony comes from other laborers in various parts of the French field. We thank God that it is no worse. We thank Him that it is so well.

Sometimes we catch a distincter view of the mighty issues pending, and realize more vividly the magnitude and importance of the part assigned the Protestant church of France, and the Christian church of all lands, in the working out of the problems—social, political, moral and religious—upon which is poised the future welfare of the nation. It is *then*, notwithstanding all the progress made, we are most dissatisfied with ourselves and with

#### THE EVANGELIZING AGENCIES NOW IN THE FIELD

and the spirit and manner in which they are being used.

We go over the list of these agencies with a painful solicitude, and only with the remembrance that, through a Divinely-imparted energy, "one can chase a thousand and two put ten thousand to flight," do hope and courage revive.

With these agencies and their work, you are more or less familiar. There are Bible Societies, Tract Societies, Sunday Schools, Theological Schools, Christian Schools of various kinds and grades, Asylums, Reformatory Institutions, Young Men's Christian Associations, general Missionary and Evangelical Societies, including those founded and fostered by Christians of other lands, with various other agencies employed by the modern Christian Church.

We have not time to speak of these in detail, nor is there need of more than brief mention and comment.

There is the Reformed Church, the National Church of France, with its 570,000 members, one-fourth of whom hold liberal views and do not cooperate in Evangelical work, allied to the State, and hampered in many ways by such alliance, yet finding no way to sever its connection with it.

There is the Lutheran Church, with its 80,000 members since the loss of Alsace and Lorraine, also allied to and fettered by the State.

Then there is the Union of Free Churches, with 3,000 members, and 8,000 additional, or congregational adherents, striving to uphold and popularize and propagate the principles of a Free Church in a Free State, worthy of all sympathy and help, although its growth and development are discouragingly slow.

Then come the Methodist and Baptist Churches, tolerated by the Government, but not patronized ; few in number and weak in home resources, but fostered generously by the same denominations in more favored lands.

The *Société Évangélique de France*, the Home Missionary Society of the French Evangelical Alliance, and the oldest of the French Societies for Evangelization,

maintains 47 agents in the field and expends in its work about \$32,000 a year.

The *Société Centrale d'Évangélisation*, the Home Missionary Society of the Reformed Church has 140 agents in the field, laboring in 320 different localities. After 33 years of work, it has planted between 40 and 50 Churches, that have been recognized as such by the State and twice that number which do not seek or expect State recognition. Its yearly expenditure amounts to 240,000 francs (\$48,000), three-fourths of which is contributed by the French Churches.

The Free Churches, through their Synodical Commission, are carrying on an earnest and successful work in the neighbourhood of their established churches, as also in communities further removed, expending in their operations about 90,000 frs. (\$18,000) a year.

The *Mission Intérieure*,—of which we heard, through its secretary, at our Missionary Meeting two weeks ago,—organized after the Franco-Prussian war as “a Mission of the Churches to the Churches,” has already become an active and efficient agency for Evangelization. Enlisting the best talent of Protestant France, from all the denominations, and investing preachers and teachers with a special commission, it sends them forth to witness for Christ and his truth, and incite pastors and churches to renewed consecration and intenser devotion. By means of popular conferences, lectures, addresses, sermons, the circulation of the Scriptures and religious literature, it has carried and is carrying the Gospel to centers where it had never before been heard, awakening interest, stimulating inquiry, deepening conviction, guiding the sin-burdened to the

Cross, gathering communities of believers, and laying, we trust, the foundations for many a Gospel Church.

The Belleville Mission in this city, conducted by Miss de Broën, has attracted much attention, especially in England, by its steady growth and widening and beneficent influence.

A popular Mission, directed by Rev. Wm. Gibson, and under the auspices of the Wesleyan Methodists, is accomplishing an excellent work, analogous to that inaugurated and directed by Rev. Mr. McAll.

The Baptist denomination are prosecuting a like work of Evangelization, and, with the help and patronage of their American and English brethren, have recently established a Theological School, under the direction of our friend Dr. Mitchell, with an adjunct for the training, without denominational bias, of Gospel workers and Evangelists.

You are not unacquainted with the popular Mission to the Working-People of Paris and France, founded and directed by the Rev. Mr. McAll. There are 32 Stations, or Mission Halls, in Paris now, and 18, I think, in the provincial towns and cities,—centers all of light and moral and religious influence. At these Stations there are sittings for 7,500 persons ; and during the past year more than 7,000 meetings were held for children and adults. Sunday Schools, Mothers' Meetings, Industrial Schools, preaching services, and Bible-Classes conducted by the French pastors, through whose influence not a few have been led to attach themselves permanently to the Protestant Communion.

Nor, in enumerating Evangelistic agencies, must I fail to speak of the "American and Foreign Christian Union," one of our own National Societies, which, dur-

ing the last year, has entered, with much zeal, upon this work of Evangelization in France. It has been taken up as a special department of their work, and the Rev. Mr. Newell has been appointed and commissioned as its Secretary-Director. Money contributed in America is sent to France and put to work in its Mission fields,—for the most part, under the general direction of the French Societies and Missionary Agencies I have already named.

At the close of the first year of my own ministry in Paris, when the element of permanency was admitted into our relationship as pastor and people, we resolved to form a

MISSIONARY SOCIETY IN OUR AMERICAN CHAPEL, or rather to organize our Chapel into a Missionary Association. A Constitution was adopted, officers were appointed, and aims and methods of working were clearly defined.

The first offering to our Treasury was 28 pennies, the earnings and gift of a little girl three and a half years old, over each one of which a child's prayer had been said. Before the penny went into the little bank, the child's hands were clasped above it, and voice and heart said : " God bless this penny."

Since that day, eight years ago, 80,000 francs have flowed into our Missionary and Benevolent Treasuries, and 80,000 francs have gone out again to help scatter the good seed of the Kingdom, and gather in the harvests from the ripening fields.

During the year 1880, we furnished most of the money required for the support of *three* Missions in Paris, under the direction of Rev. Mr. McAll, and half the salary of two of his missionaries.

"*A Medical Mission*" has more recently been founded at *Grenelle*, under the direction of members of our own church and congregation, whose financial support we have assumed.

A Children's Meeting, and an Industrial School that has gained the reputation of being the best of its kind in Paris, are maintained by the ladies of our Chapel and friends whose services they have enlisted.

We have given help to weak churches and Sunday Schools; and through the various French Missionary Societies have endeavored to reach out with our influence to wider fields of activity.

The expressions of gratitude that have come back to us from those we have tried to aid and bless have brought the hundred-fold recompense, and awakened the desire to multiply a hundred-fold our gifts and endeavors for the salvation of souls, and the glory of our Saviour's name.

And now, in closing, let us, for a moment, gather up and firmly grasp the

#### LEADING FACTS

we have been considering, together with their lessons.

In this fair land of France—to which, as Americans, we owe so much—to which we are bound by so many ties of association, of interest and kinship—which, in a crisis of our history, gave us, as we have just been reminded at Yorktown, of its best blood and treasure to ensure our National Independance, the land of Lafayette and Rochambeau, of Calvin and the Huguenot martyrs—the land where the Church of Christ has been justly symbolized by the "Burning Bush," ever consumed but not destroyed,—there exist to-day, along-

side of and underneath the tendencies to ultramontan-ism, to superstition, to free-thought, to indifferentism, to infidelity, to atheism, counter-currents of religious thought and feeling and aspiration. They have been deepening and broadening and strengthening during these last years. There are opportunities for preaching the Gospel such as have not existed before for centuries. The masses are disposed to listen to Protestant teachers. The religious question has entered largely into politics. Anti-clericalism is popular. The education of the masses, on a broad and national basis, occupies the attention of the Government. The Syllabus, with its profane dogma of Papal infallibility, has opened a gulf between the Church of Rome and thinking, patriotic and conscientious men, which can never be filled up or bridged over.

The religious regeneration of France must be expected and toiled for and prayed for, even as it is demanded by the exigencies of her condition, and prophesied by the march of events.

And now, by whom and through whom, under God, is this regeneration of France and of our own land, for that, and of the world, to be wrought out? And through whom, and by whom, if not the church of the living God—the church baptized with the Holy Ghost and with fire? It is her high calling, her holy commission, to be undertaken, to be carried out, with unyielding purpose and consecrated zeal and undoubting faith. The welfare of men and of nations is balanced upon her fidelity. The world, the state, society, the family, the individual, must have a religion, or moral decay, and then social anarchy, will open chasms under their feet.

*Are we, my brethren, meeting this responsibility faithfully, and our full share of it?*

When men come to us from Rome, or turn back to us shuddering from the rayless grave which Atheism prepares, and ask for light and help, do we give them light and help? Or do we offer them, at our best, only a cold formalism, a dead Christianity?

*The Gospel of Jesus Christ*, in its purity, its sweetness and its power, is what is needed and what will satisfy—nothing else. Then give that to the people. Break unto them the bread of life. Lead them to the living fountains. Give them the Bible. Provide for them a Christian literature, throbbing with spiritual life, uncontroversial, loving, sympathetic, helpful, practical, uplifting, hope-inspiring. The people need that and will receive that.

Then cry to God for help; and help will come—come through the Gospel of Christ, or rather, through the Christ of the Gospels, proclaimed, and trusted, and loved, and lived; and “*to Him* shall the gathering of the people be.” This nation, all nations, shall see His beauty and confess His worth. They shall welcome His offers of forgiving mercy, of reconciliation with the Father and of life everlasting. They shall honor, by obedience, His rightful authority. They shall delight in His goodness. They shall exult in His universal reign.

The Lord hasten it in His time, and to His name shall be the glory.—AMEN.



TO THE FRIENDS OF EVANGELIZATION  
IN FRANCE.

The Managers of the Missionary Association of the American Chapel, to whose work reference is made in the previous Address, invite the cooperation of all interested in this work — individuals, Churches, Sunday Schools. Their own time and services are given gratuitously and gladly.

Should contributors desire their gifts appropriated to any particular department of the French work, their preferences, if expressed, will be complied with.

Should the distribution be left to the discretion of the "*Managers of the Association*," they will apply to it their best judgment, enlightened by acquaintance with the French field and its needs.

Donations may be sent to

REV. E. W. HITCHCOCK, D.D.,  
44, Avenue Marceau,  
Paris, France.

or to

MR. W. E. POST,  
23, Rue Marignan,  
Paris, France.

FINANCIAL STATEMENT  
OF THE  
MISSIONARY AND BENEVOLENT WORK  
OF THE  
AMERICAN CHAPEL IN PARIS

*For the Year ending December 31st, 1880.*

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**RECEIPTS**

| 1880                                             | Fr.   | c.  |
|--------------------------------------------------|-------|-----|
| Jan. 1. Balance in Treasury.....                 | 1,039 | 95  |
| Dec. 31. Collections at Missionary Meetings..... | 1,182 | 70  |
| "    at Communion Services.....                  | 671   | 50  |
| "    in Sunday School.....                       | 145   | 10  |
| "    for "La Société Evangélique.".....          | 412   | 00  |
| "    on Thanksgiving Day.....                    | 520   | 30  |
| "    at Public Meeting "Aux Ter-<br>nes".....    | 86    | 40  |
| Collected by Miss Stillwell.....                 | 75    | 40  |
| Contributed by S. S. of Amherst, Mass....        | 300   | 60  |
| "    Cong. Ch., Homer, N. Y..                    | 50    | 00  |
| "    S. S. 14th St. Pr. Ch., N.Y.                | 129   | 00. |
| "    Am. & For. Ch. Union....                    | 375   | 00  |
| "    20 Little Girls at Rye, N.Y.                | 782   | 80  |
| "    Ladies of Detroit Churches                  | 530   | 00  |
| Carried forward.....                             | 6,300 | 75  |

*Individual Donations.*

|                               | Fr.   | c. | Fr.    | c. |
|-------------------------------|-------|----|--------|----|
| Brought forward.....          |       |    | 6,300  | 75 |
| Member Cong. of Am. Chapel..  | 500   | 00 |        |    |
| Mrs. Geo. Washburne.....      | 7     | 50 |        |    |
| Mrs. Francis Burnitt.....     | 180   | 00 |        |    |
| Mr. W. E. Post.....           | 100   | 00 |        |    |
| Anonymous.....                | 10    | 00 |        |    |
| Mrs. M. N. Grossmann.....     | 50    | 35 |        |    |
| Mrs. M. T. Baldwin.....       | 100   | 00 |        |    |
| Madame Maughan.....           | 100   | 00 |        |    |
| Mrs. Aug. Cleveland.....      | 520   | 00 |        |    |
| Mrs. Grenville Winthrop.....  | 40    | 00 |        |    |
| Mr. T. Symonds.....           | 40    | 00 |        |    |
| Mrs. S. M. Ratcliff.....      | 50    | 00 |        |    |
| Dr. H. E. Richards.....       | 50    | 00 |        |    |
| Mr. E. F. Shepard.....        | 160   | 00 |        |    |
| Edith Louise Harris.....      | 100   | 00 |        |    |
| Messrs. J. & D. Anderson..... | 1,261 | 20 |        |    |
| Miss Mary B. Schieffelin..... | 1,552 | 50 |        |    |
| Hon. S. Salesbury.....        | 250   | 00 |        |    |
| Hon. Isaac Davis.....         | 250   | 00 |        |    |
| Miss Emma Irwin.....          | 50    | 00 |        |    |
| Anonymous.....                | 100   | 00 |        |    |
| Mrs. A. R. Eno.....           | 200   | 00 |        |    |
| Mr. J. W. Pinchot.....        | 200   | 00 |        |    |
| La Comtesse de Broc.....      | 20    | 00 |        |    |
| A Friend.....                 | 100   | 00 |        |    |
| Madame A. Lorraine.....       | 20    | 00 |        |    |
| Rev. E. W. Hitchcock.....     | 50    | 00 |        |    |
| Mrs. D. B. C.....             | 200   | 00 |        |    |
| Mrs. J. W. Mackay.....        | 500   | 00 |        |    |
|                               | 6,761 | 55 | 6,761  | 55 |
| Carried forward.....          |       |    | 13,062 | 30 |

U O N

*For Industrial School.*

|                             |        |    |
|-----------------------------|--------|----|
| Brought forward.....        | 13,062 | 30 |
| Mrs. James Jackson.....     | 20     | 00 |
| Mrs. W. E. Johnston .....   | 10     | 00 |
| Mrs. J. N. Tappan.....      | 20     | 00 |
| Mrs. C. C. Waite.....       | 100    | 00 |
| Mrs. Chas. Le Gay .....     | 50     | 00 |
| Mrs. S. M. Mygatt.....      | 50     | 00 |
| Mrs. M. L. P. Maughan ..... | 50     | 00 |
| Mrs. Robert Townsend.....   | 10     | 00 |
| Mrs. Geo. F. Comstock.....  | 5      | 00 |
| Mrs. Wm. Herrick.....       | 20     | 00 |
| Mrs. L. Bucknall.....       | 20     | 00 |
| Mrs. de Machado.....        | 22     | 65 |
| Mrs. A. Cummings.....       | 50     | 00 |
| Sale .....                  | 8      | 00 |
| Total.....                  | 435    | 65 |
| Grand Total.....            | 13,497 | 95 |

## APPROPRIATIONS

1880

**Dec. 31. For Rent and Support of Grenelle Mission**

|                                            |          |
|--------------------------------------------|----------|
| Station .....                              | 1,400 00 |
| Books for ditto .....                      | 40 00    |
| Support of Station in Boulevard Voltaire.. | 1,552 50 |
| Towards expenses of " Les Ternes " Station | 1,430 00 |
| Children's Mission and Industrial School.. | 935 65   |
| Bible Reader at Belleville.....            | 300 60   |
| Superintendent of Children's Mission....   | 400 00   |
| La Mission Intérieure .....                | 100 00   |
| La Société Évangélique.....                | 1,212 00 |
| Carried forward.....                       | 7,370 75 |

|                                                       |                  |
|-------------------------------------------------------|------------------|
| Brought forward.....                                  | 7,370 75         |
| Comité d'Évangélisation.....                          | 80 00            |
| La Société Centrale Protestante.....                  | 200 00           |
| L'Église à Montargis.....                             | 200 00           |
| L'Église à St. Juste.....                             | 200 00           |
| L'Église à Vire (Calvados).....                       | 52 50            |
| Mission of Pasteur Aug. Fisch.....                    | 100 00           |
| „ of Madame de Pressensé.....                         | 200 00           |
| „ of Miss de Broën.....                               | 200 00           |
| „ of Madame Dalencourt.....                           | 20 00            |
| Le Refuge et les Bains.....                           | 40 00            |
| Sunday School Union of France.....                    | 100 00           |
| Protestant Hospital.....                              | 10 00            |
| Wesleyan Missions (Rev. Mr. Gibson's)...              | 150 00           |
| Mission at Constantinople (Miss West's)..             | 500 00           |
| Waldensian Mission in Italy.....                      | 430 00           |
| Y. M. C. Association, Anglo Am. Branch,<br>Paris..... | 100 00           |
| Miscellaneous gifts for Missions.....                 | 25 00            |
| Advertising Mission Services.....                     | 49 00            |
| Expenses of Mission work.....                         | 86 40            |
| Books and Papers for Sunday School.....               | 196 55           |
| American Charitable Fund.....                         | 1,220 25         |
| Miscellaneous Charities.....                          | 611 45           |
| Printing Reports.....                                 | 279 00           |
| Printing Discourse for Grat. Distribution..           | 160 00           |
| Special Gift.....                                     | 20 00            |
| Grand Total.....                                      | 12,600 90        |
| 1881                                                  |                  |
| Jan. 1. Balance on hand.....                          | 897 00           |
|                                                       | <u>13,497 90</u> |



1881

## SERVICES

AT THE

### A MERICAN CHAPEL

CHURCH SERVICES, 11 a. m.

SUNDAY SCHOOL AND BIBLE CLASS, 10 a. m.

COMMUNION SERVICE, first Sunday of each month, at close of morning Service.

MISSIONARY MEETING, third Sunday of each month, at 4 p. m.

UNITED PRAYER MEETING, Monday, at 4 p. m.

### MISSION SERVICES IN PARIS

MEETINGS AT *Les Ternes Mission*, 11, Avenue des Ternes :—

*General Religious Meetings*, Sunday, 8.15 and Friday, 8.15 p.m.

Medical Mission, *Tuesdays* and *Fridays*, from 10 a. m to 2 p. m.

*Thursday*, Children's Meeting, 1½ p. m.

*Thursday*, Industrial School, 2½ p. m., from Nov. 1 to May 1.

MEETINGS AT *Grenelle Station*, 59, Rue Letellier :—

*General Religious Services*, Sunday, 8.15, and *Thursday*, 8 p. m.

Medical Mission, *Wednesdays* and *Saturdays*, from 10 a.m. to 2 p.m.

MEETINGS AT 123, *Boulevard Voltaire* :—

*Sunday*, 8.15 p. m., and *Friday*, 8 p. m.

MEETINGS AT *Belleville*, 102, Rue de Belleville :—

*Sunday*, 8.15 p. m., and *Tuesday*, 8. p. m.

MEETINGS AT *Montmartre*, 56, Boulevard Ornano :—

*Sunday*, 8.15 p. m., and *Monday*, 8. p. m.

MEETINGS AT *Faubourg St. Antoine*, 142, Rue du Faubourg St. Antoine :—

*Sunday*, 8.15 p. m., and *Wednesday*, 8 p. m.

MEETINGS AT *Central Station*, 37, Rue de Rivoli :—

*Sunday*, 3 p. m. Each week day, 8 p. m.

MEETING AT 39, *Boulevard des Capucines* :—

*Sunday*, 8.15 p. m.

*Belleville Mission of Miss de Brœn*, 398, Rue Puébla :—

MEDICAL MISSION, open Monday, Tuesday, Thursday and Friday, au 10 a.m.

GOSPEL MEETINGS. Sunday, 3.30 p.m. and 8.30 p.m.

Monday, 8 p. m. and Thursday, 8 p. m.